

MARRIAGE IN HUNZA

563 find much more of it, and David had hoped to get some in-
 582 teresting notes on the bi-lingualism of children whose parents
 were of different stocks, but we came across no household
 among the Burusho we met where the wife was a foreigner.

- 616 Social intercourse with Nagir is virtually non-existent. The
 Hunza menfolk occasionally cross the river to barter Hunza
 wool for Nagir grain, for the former is much valued, though
 why, with far more extensive pasturage, the Nagir sheep should
 yield inferior wool was a mystery we never solved. But though
 a common language might appear to unite the two people, a
 difference of religion sunders them, and profoundly different
 social customs. Centuries of rivalry have left strong, latent
 feelings of hostility and distrust, probably reinforced—though
 this is a point on which possibly neither side has consciously
 562 reflected—by a difference of race. The Nagir women enjoy no
 291 such freedom and equality as the Hunza women do. They still
 wear unbecoming, dark homespun bonnets concealing all their
 hair while in Aliábád only one such bonnet had survived the
 comparatively recent coming of the merry cotton cap. Nagir
 sheep are predominantly dark brown, and in consequence
 Nagir caps and *chogas* are of a sombre hue that fittingly sym-
 771 bolizes the less genial temperament. Their Shi'ah mosques are
 346 called "Houses of Mourning" (*ma'tim sera*), and their inter-
 pretation of Islam seems to be as cheerless as would be a form
 of Christianity that concentrated all its devotion on the sorrows
 of Good Friday, and spared no thought for the rejoicings of
 Easter and Christmas. Now it happens that the Arabic word
 for mourning (*ma'tim*) sounds very similar to the Burushaski
 576 *matum* (black). As we rode through Nagir and noted the dour
 157 looks of the Nagirkuts, the crouching, face-averted women,
 the absence of spontaneous "good days" which brighten every
 Hunza chance encounter, the fact that when a Nagir prince
 was riding with us his passage was unmarked by any welcome
 or salute, our Hunza men would murmur with a grim satis-
 faction: "Their caps are black, and their cloaks are black,
 and their mosques are black, and by Allah their hearts are
 157 black!" All travellers who have passed through the two adja-
 cent states have noted the relative gloom of Nagir, and ~~some~~